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Herald of HOLINESS

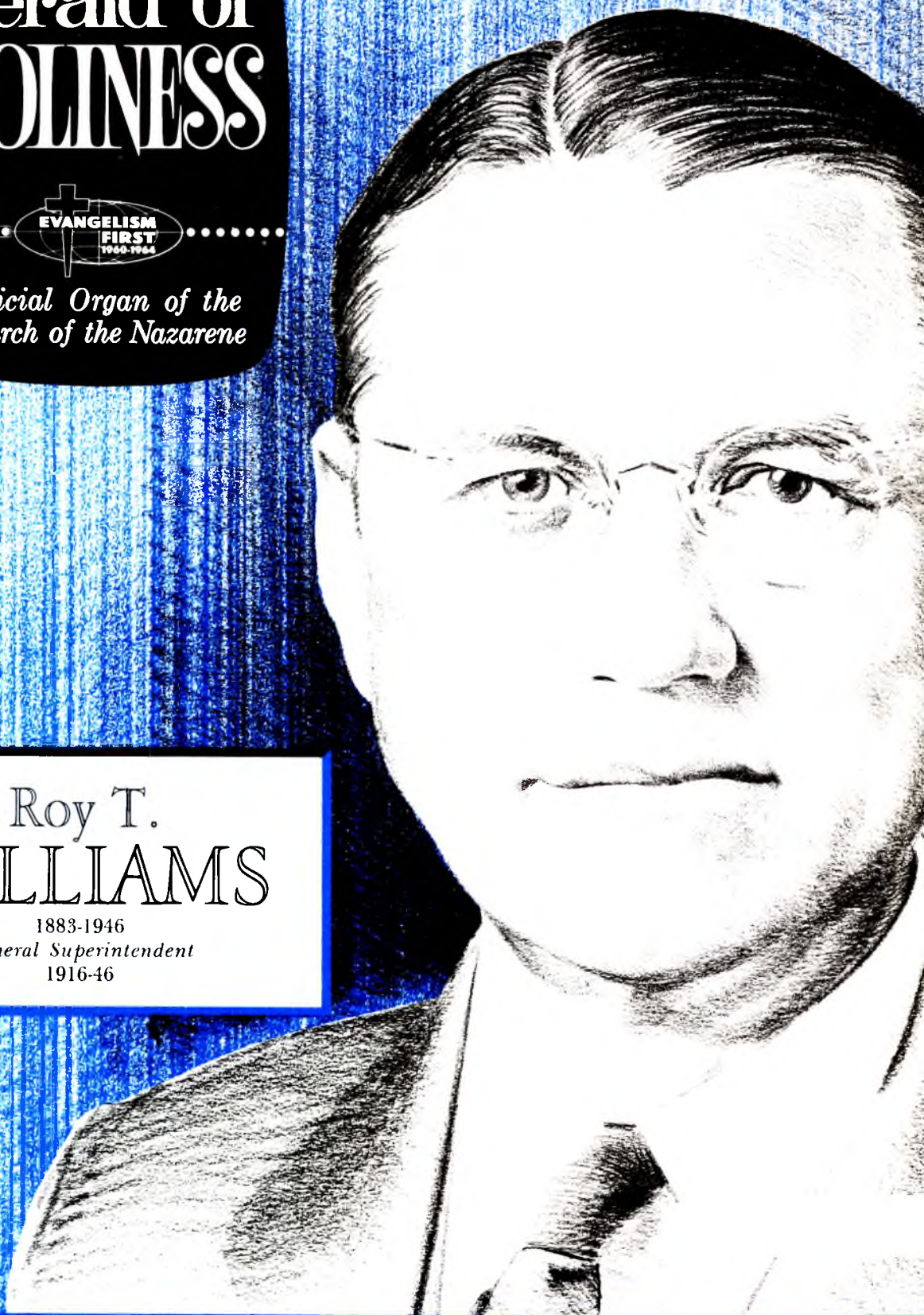


*Official Organ of the
Church of the Nazarene*

Roy T.
WILLIAMS

1883-1946

General Superintendent
1916-46



June 20, 1962

EDITORIALS

By W. T. PURKISER

VI. The Church and Its Real Strength

The size of a church does not necessarily limit its opportunity and challenge. Bigness is not always an asset. Sometimes it is a liability. Smallness is not always a liability. Sometimes it is an asset. This is seen in our Lord's message to the church at Philadelphia (Revelation 3:7-13), where "little strength" is listed among the assets of the group (v. 8).

The church at Philadelphia is widely known as "the church with the open door." Many opportunities and challenges were before it, opportunities and challenges which no man could take away. It is one of two out of the seven churches of Asia in Revelation 2 and 3 about which our Lord offers no criticism.

Yet it is a church with "little strength." This could, of course, mean that its membership was drawn largely from among the slaves and lower-class freedmen of the city. It more probably means that the membership was not numerous.

Bigness in itself is neither good nor bad. "Big" business, "big" schools, "big" organizations, "big" churches have some advantages built into their very size. Many people unconsciously equate size with success. The big institution has more weight; it can exert more pressure; it can accomplish more

work; it generally commands more respect.

But bigness is not all asset. There are some built-in liabilities as well. Big organizations—business, educational, social, or religious—tend to lose the personal touch. They can grow cold and unfeeling. The individual members may lose themselves in the anonymity of size, and become reluctant to accept responsibility.

Of course, so far as church size goes, we do not have too much trouble with bigness. A number of our churches are growing in membership, particularly those located in larger population centers. Usually, however, they keep trimmed down by "swarming," starting new "hives" in other areas of the city.

According to the latest figures released by General Secretary S. T. Ludwig, there are only 31 Nazarene churches with a membership of 400 or more, and 10 of these are in centers where our colleges and seminary are located.

These churches are doing heroic service for the Kingdom, as are the many more which are only slightly smaller. Their giving for home and foreign missions, for example, is much greater per member than that of the denominational average. This is true in respect to other denominational interests. They are strong centers of holiness evangelism. They give evidence to the truth of the statement, "If the Lord wants any Nazarenes, He wants more Nazarenes."

But the situation at the other end of the scale is truly challenging. We have a great many very small churches. The average size of Nazarene churches in English-speaking countries is sixty-eight members. But even this does not quite tell the whole story; for the medium size is only forty-seven members. That is, one-half of all of the Nazarene churches have forty-seven or fewer members. One-fourth of all our churches have twenty-six or fewer members.

Smallness in itself is neither good nor bad. Small business, small schools, small organizations, and small churches have some advantages built into their very smallness. There is possible a closeness and warmth of fellowship, an intimacy of touch with the individual, which is difficult to maintain in larger groups. The effect of personal relations is strengthened in the small group, although this may be for ill as well as for good.

But smallness is not all asset. It, too, has some built-in liabilities. The close associations of a small group can bring out the poor side of the per-

(Please turn to page 12)



The Cover . . .

Roy T. Williams was born at Milam, Texas, February 14, 1883. Converted and sanctified at

sixteen, he began preaching immediately. He was ordained by General Superintendent P. F. Bresee at the Pilot Point General Assembly of 1908. Educated at Peniel College, Peniel, Texas, Dr. Williams was later professor of theology and Bible, and president of the college for three years. He pastored Nashville, Tennessee, First Church of the Nazarene for three years, and then entered the evangelistic field. He was elected general superintendent along with Dr. J. W. Goodwin, immediately following the deaths of General Superintendents Bresee and Wilson, and served in that office for thirty years, from 1916 until his death in 1946. The large place of R. T. Williams in the formative years of the Church of the Nazarene is told in Called unto Holiness, Chapter XIV.

Another PENTECOST

IS IT POSSIBLE? Yes! The historic experience of the Early Church at Pentecost may be repeated in the essentials. There is no occasion for the repetition of the extraordinary physical phenomena of wind and tongues of fire which made the inauguration of this era of Christian history so vivid and impressive.

In the realm of vital experience of filling and renewing in the cleansed hearts of believers, Pentecost *may be* and *must be* repeated. The Spirit of God comes as a flowing stream rather than a passing tempest. He flows in and He flows out. Jesus said, "He that believeth on me, as the scripture hath said, out of his inmost soul shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (John 7:38-39).

As the dynamic of the Church to empower it for obedience to the Great Commission, Pentecost *may be* and *must be* repeated. A proper translation of Jesus' words in Acts 1:8 reads, "Ye shall receive power the Holy Ghost *coming* upon you." He came and continued to come to the Church of the first century. He will come and continue to come to the

Church of the twentieth century. He will do for us what He did for them.

Another Pentecost is recorded in the Book of Acts. With Jews only present, the Holy Spirit came in the city of Jerusalem fifty days after the resurrection of Christ. In the city of Caesarea with gentiles only to receive Him, the Spirit descended again on a day unmarked on the calendar. This signified that Pentecost was to be dateless and universal. There *was another Pentecost* and there *may be another*.

In describing what took place at the house of Cornelius, Peter gave the essentials of the experience as received both by Jews and gentiles. He said, "And God, which knoweth the hearts [individual receptivity], bare them witness,

*General
Superintendent
Williamson*



giving them the Holy Ghost, even as he did unto us [unmistakable assurance]; and put no difference between us and them [universal availability], purifying their hearts by faith [complete cleansing]" (Acts 15:8-9).

There are widespread indications of the renewed life of God in the Church of Jesus Christ today. Pentecost cannot be contained in narrow confines. Those who pray for a mighty moving of the Spirit would not have it so. They long for a "shedding forth" of the Holy Spirit.

We may have a part in such a visitation if we are willing to have only a part.

LATE NEWS

Telegrams . . .

Moncton, New Brunswick, Canada—Second Newfoundland church organized May 18 at Stephenville (Harmon Air Force Base); Rev. Robert Brooks appointed pastor.—Robert F. Woods, Superintendent of Canada Atlantic District.

Kelso, Washington—Washington Pacific District closed great district assembly at Vancouver, Washington, with Dr. Samuel Young at his very best, and with Percy Bartram and Hillcrest Church as our genial hosts. Dr. B. V. Seals's report showed a gain of 251 in church membership, \$70,636 given for general interests, and an increase of \$86,000 in giving for the district. In appreciation of Dr. and Mrs. Seals, good love offering was given wholeheartedly by assembly. Gains were made in all departments. Dr. John E. Riley brought a most encouraging report from Northwest Nazarene College; Rev. Bert Daniels did superb preaching in night services. Washington Pacific District continues to surge ahead under the anointed leadership of Dr. B. V. Seals.—Edgar Kincaid, Reporter.

Tucson, Arizona—Arizona District Assembly, held May 24 and 25, in Tucson First Church, Dr. Hugh C. Benner presiding. District Superintendent M. L. Mann reported progress along all lines; fifteen churches on "Evangelistic Honor Roll"; 314 members received on profession of faith; total raised for all purposes \$612,477, with per capita giving \$162.54. Spirit of unanimity prevails throughout district.—W. Lee Gann, Reporter.

Evangelist Charlie Harrison has left the field to accept the pastorate of the church in Groves, Texas, on the Houston District.

Pastor W. E. Allison writes that "after four enjoyable years with the Mount Vernon church and a good vote for another year, I have resigned to accept a unanimous call to pastor the church in Beardstown, Illinois."

After pastoring the church in Arcola for the past three years, Rev. John A. Lindy has resigned to accept a unanimous call to First Church in Urbana, Illinois.

After pastoring the church in Mason for nine years, Rev. Roy Mumau has accepted a call to pastor First Church in Midland, Michigan.

Rev. T. E. Holcomb, pastor of First Church of the Nazarene in Harlingen,

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Texas, has been unanimously elected as the president of the Harlingen Ministerial Alliance.

Rev. Albert N. Beck, elder on the Southeast Oklahoma District, died April 28 at the age of sixty-one.

The Church Janitor

TODAY IS MONDAY. Last night the revival services concluded with a great time of victory around the altar. This morning the carpet was strewn with crumpled tissues, and the brightly varnished altar rail was marred and stained by the tears of penitents.

Hastily I picked up the rubble and got warm, soapy water and polish to restore the luster and make the altar ready and presentable should someone wish to pray or meditate as he faced the world for another week.

Someone thought that I should have left the tearstains.

"Don't you think tearstains on the altar are something sacred?" I was asked.

I was quite taken aback by the question. Was I presumptuously treading

on holy ground? After some thought and meditation, I look up in prayer and ask:

"Lord, God of revivals, I pray Thee keep me busy wiping up tearstains. Keep me busy polishing the altar. Dear Jesus, may we never sink to building shrines to yesterday's tearstains or living on the glory of past victories. O Holy Spirit, abide with us continually, we pray."—by the Church Janitor.

A Word of Thanks

The Easter Offering this year is another high-water mark in offerings for world missions in our church. At the close of thirty workdays (six weeks), the total amount received is \$1,208,000. This is approximately \$62,000 above the amount received in a similar offering a year ago.

Your general superintendents say, "THANK YOU," to all who have helped. No doubt hundreds will live for God and holiness because of this glad service.

—Samuel Young

A Revelation of THE REVELATOR

By **CHARLES E. HIGGINS**, *Assistant Pastor, First Church, Pasadena, California*

ONE of the most mysterious and misunderstood books of the Bible is the Book of the Revelation of Jesus Christ to St. John. The book begins with this explanation: "This is the revelation given by God to Jesus Christ. It was given to him so that he might show his servants what must shortly happen. He made it known by sending his angel to his servant John, who, in telling all that he saw, has borne witness to the word of God and to the testimony of Jesus Christ" (Revelation 1:1-2, N.E.B*).

But before John is shown things that must shortly happen, he first is given a revelation of the Revelator: Jesus Christ. And in this revelation of the Revelator there is an interesting time sequence. This sequence is first seen in Revelation 1:4, "Grace be unto you, and peace, from him which is, and which was, and which is to come; . . ." Note the order of the sequence. He starts with the present, "which is"; then the past, "which was"; and finally the future, "which is to come." This is a different order from our time sequence. We always begin with the past through the present to the future. But the divine sequence starts with now: "which is."

This is not just an accidental time sequence recorded here. It is found throughout the Scripture describing the order in time in which Jesus Christ is revealed. In the same chapter, verse 18, Jesus reveals himself as, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Again, in chapter 11, verse 17, the "Lord God Almighty, which art, and wast, and art to come."

Then turning to Hebrews 9:24-28, we find the same time sequence in this revelation: "For Christ is . . . entered into . . . heaven . . . now to appear in the presence of God for us [which is present]: . . . hath he appeared to put away sin by the sacrifice of himself [which is past] . . . shall he appear the second time [which is future]."

Is there any real significance to be found in this? Is there any value in this for me?

Before John could be shown the things of the

future, he first needed a revelation of Jesus for the present. Jesus is first revealed as "which is." We need first to see Him in the "now." Then as we do see Him for the present "now," we have a proper perspective of Him for the past and for the future. I cannot go to the past or future without first starting with my present revelation of Him. I am qualified to consider the past and future only as I first see Him in my present situation and circumstance.

Often I will start with the past, which is so natural to do. Then I become regretful of my past failures and sins, which leads me to great condemnation and guilt feelings. Or I may consider the past with its accomplishments and become proud. Then too, I may see the past as holding better days than I know now, and I become discouraged. But if I start with a revelation of Jesus for my present need, then I can look upon the past with peace, for He is my Peace now. He wants to be in me now all I need.

It is not difficult in the days in which we live to become anxious and fearful of the future. Where do we go from here? What will happen to me and my family in the seemingly inevitable destruction to come? If I start with a present-tense dependence upon Jesus, seeing Him to meet me right where I am now, then the future holds no fear for me. Jesus said, "When these things begin to come to pass, then look up, and lift up your heads: . . ." (Luke 21:28). As I look up, I can see Jesus meeting me to be my present Supply to my present need.

Too often we start with the past or the future. This will only bring darkness to our souls; but as we start with our present relationship with Jesus, we can go to the past and look to the future with safety. Where is my dependence in this present set of circumstances? What is causing my anxiety and unbelief right now? How restful it is to start right where I am, letting Jesus be to me what I need now! As I start where I am, whom do I find *but Jesus!* But if I should start anywhere else, I find anything and anyone *except Jesus!*

Who did the Lord tell Moses He was? "I AM THAT I AM" (Exodus 3:14). Not, "I was that

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I was, nor, "I will be that I will be," but, "I AM THAT I AM." That was all Moses needed to know. That is all I need to know. This is the fixed point of departure in any direction. I can go to the past and be safe, to the future and have rest, so long as I relate life to the "I Am," "which is."

This may not sound like good grammar, but it is good victory! I am not filled with regrets, discouragement, or pride over the past, nor fears and anxieties for the future, as I see Him "which is, . . . which was, and which is to come." This is the time sequence of the divine revelation of Jesus Christ for me!

THE RELEVANCY of the RESURRECTION

By Evangelist J. J. STEELE

THE RESURRECTION is the cornerstone of New Testament truth. All stands or falls on the answer to this one question: Did Jesus of Nazareth arise from the dead? If He did not, the Communists and all other unbelievers are right, and all believers are deceived and wrong. If He did, He is indeed the authority of God, the Saviour of every obedient believer, the Judge of all the earth, and the King of the universe.

The Resurrection was the major theme of early New Testament witnessing and preaching. Twenty-two times it is referred to in the Book of Acts. Paul mentions it not less than ten times in his letter to the Romans. His other letters are weighty with this theme. Christ alive forevermore is mentioned far more than Christ dead and on the Cross.

And yet, somewhere along the historical trail, the Church lost its major theme and began to speak and sing more about the Cross and its Victim than about the open tomb and its Victor. The crucifix with its pitiful image became the symbol of sorrowing adoration rather than the risen, ascended, living Lord the Object of joyful, exuberant victory and praise.

Even Protestant hymnals have far more songs about the Cross and its Victim than of the joyful Resurrection. Not one popular Resurrection hymn has been written in this generation. While the significance of the Cross must never be slighted, ought we not to recapture the joy and victory of Resurrection morn?

The crucified but living Lord inspired the an-

swers of the early believers to their enemies and tormentors. The fact that He was alive was flung back at those who had murdered Him, and it became the central theme of the message that upset the *status quo* of pagan strongholds all over the world.

All the apostles believed it their major duty to proclaim the risen Lord. When Matthias was chosen for the office vacated by Judas, it was that he "be ordained to be a witness with us of his resurrection" (Acts 1:22).

It was central in Peter's bold defiance of the slayers of our Lord in his first Pentecostal message: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23-24).

He further boldly used the Resurrection to prove the Messiahship of Jesus to His slayers, and His right to the throne of David: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30).

In his second speech to the throngs of Jerusalem, Peter boldly charges the Jews with slaying their King and Prince, and affirmed that He was alive: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses" (Acts 3:14-15).

In his answer to the rulers who imprisoned them because "they preached through Jesus the resurrection of the dead" (Acts 4:2), Peter again fearlessly put the blame for the Crucifixion where it belonged, affirming the power of God through the risen Christ: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (Acts 4:9-10).

The effectiveness of the gospel message to the Jews hinged on this major emphasis: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

The fourth time the apostles faithfully proclaimed this thrilling truth was before the rulers after their miraculous escape from prison: "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein (Luke 18:17).

HOW TRUE THIS IS! The walk of faith is a simple walk, trusting fully; serving with fresh enthusiasm.

But I got to wondering, Can a child understand the ways of God? His ways seem too confusing to the bright minds of many today. What of children?

Then I came across this statement from Edward Teller, director of the Lawrence Radiation Laboratory, University of California, Berkeley. (His class in Physics 10 was so popular this semester that a minor riot occurred when hundreds of students tried to sign up.) He spoke to the symposium on "Communication Between Arts and the Sciences," Kenyon College, October 27, 1961: Relativity is difficult to understand because it is contrary to what we call common sense. That, incidentally, is one of the reasons why children who have not yet been so deeply impressed by these ineradicable grooves of common sense can understand a new concept, like relativity, so much more easily."

The "common sense" that God always balances the scale doesn't impress children. It is childish, not childlike, to expect a raise just because you paid your tithe on Sunday. Children too aren't bothered with the "common sense" that some folk aren't equal because of color, poor beginnings, or low occupations. They are genuinely friendly until some sophisticated adult gets to them.

The "common sense" that, because it never worked here, it can never work seems to go over the youngsters' heads too. And surprisingly enough, sometimes they help to get it done here! The "common sense" feeling that because Bill



"As a Little Child"

failed once he never can be trusted again doesn't make much headway with the "kids." They become genuinely attached sometimes to folk whose lives were pitiful until Jesus met them.

God is not a man. He "is not slack . . . as some men count slackness." The way to His heart is simple trust, childlike faith, genuine obedience. All come this way—the learned, the ignorant, the young, and the old.

Mrs. Paul Miller (Aletha Dumas Miller), wife of our new director of Nazarene Teen Fellowship, was converted in a boys' and girls' meeting at the Northern California District camp meeting. She was not yet four years old, and testifies today that she has kept this experience. Children can be saved! We must get them saved! Try again—this week—at your family altar—with your junior class—with your Caravan club!

By Evangelist PAUL MARTIN

with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:29-31).

The first gospel message to the gentiles was freighted with this revolutionary proclamation of Peter to the house of Cornelius: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of

God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:39-41).

On and on the good news of the living Saviour spread throughout the gentile world, infuriating some, transforming others by its power and glory. Paul became a mighty witness to the Resurrection to those in Antioch in Pisidia: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up

with him from Galilee to Jerusalem, who are his witnesses unto the people" (Acts 13:29-31); to the Thessalonians, in the Jewish synagogue, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (17:2-3); to the Athenians, preaching the judgment to a pagan city on the basis of the Resurrection, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead" (v. 31).

The message of the risen Christ was not a once-a-year theme for the early Christians. It was the most thrilling, revolutionizing, compelling message they had to proclaim. Preached in the power of the Spirit, it inflamed hearts everywhere and drew millions into the stream of eternal life. Its relevance brought them together in celebration, joy, and victory once a week. Our Sunday originated for this very purpose. Every Sunday was "Easter" Sunday for them. In fact, tradition says their daily greeting to one another was, "Christ is risen! Christ is risen!"

The provable, undeniable fact of the Resurrection is our answer to atheism, mockers, liberalism, communism, and all humanists, materialists, and other critics of the supernatural work of God in the affairs of men. Let them prove He did not arise from the dead. We haven't time for arguments. We who love Him know that He is alive. We must recapture the thrill and joy and victory of Easter morning, and proclaim everywhere the wonderful power of God over darkness, devils, and death. The message is as relevant today as in the first century.

"And Jabez . . ."

By **RUBY FRANKLIN**

Pastor, Canning, South Dakota

THE FIRST FOUR CHAPTERS of First Chronicles were never very interesting to me; just names, names, and more names. But as I came to that part of the Scriptures in my Bible reading today I noticed verses nine and ten of chapter four, and immediately underlined them.

"And Jabez was more honourable than his brethren: . . ." Ezra, the scribe, didn't bother to distinguish for us who those brethren were, but he certainly left a wonderful testimony about Jabez. What a refreshing bit of study inserted among all those names!

Here was a mother who remembered after the birth of her son the sorrow she had in bearing him. This is unusual, for elsewhere in the Bible we are told that after the child is born the mother forgets the pain. Yet this mother gave her son a name that would remind her of that sorrow every time she called the boy for meals, for school, for errands, for bedtime. Every time Jabez heard his name called, it was a reminder to him of all his mother had suffered to bring him into the world. What a chance to develop an inferiority complex! But in spite of the name, Jabez was "more honourable than his brethren."

Evidently it isn't the greatness of the name we have that marks us for success or failure. Children of today are quick to tell their parents that the name they have will keep them from success and that they will be "nobodies." But Jabez was "more honourable than his brethren."

"Jabez called on the God of Israel." Listen to him: "O God, I'll never be a success with this name, in these circumstances, with the kind of life I have to live . . ." Oh, no! Jabez did not pray like that. Here is his heart cry: "Oh that thou wouldest bless me indeed!" How long since you have prayed that earnestly for the blessings of the Lord? He has some blessings for us when we are willing to pray with that kind of heart cry. "And God granted him that which he requested."

What other things were included in his request?

"Enlarge my coast"—prosper every endeavor. The city of Jabez was the place where scribes lived, as is mentioned in 2:55. Perhaps part of his work was that of being a scribe; there might also have been days when he worked in the fields, or months when he was with the soldiers of his nation fighting. Jabez asked God to prosper every endeavor, to use his abilities and make his life worthwhile.

"That thine hand might be with me." Jabez was a man who recognized his need of God's hand to lead him, to protect him, to strengthen him. Jabez was willing to do his best, but he knew that his best was not enough. It would take the mighty hand of God to see him through. We too must do with our might what our hands find to do, remembering that the hand of God will give that final help without which our work would be a failure.

"That thou wouldest keep me from evil." What a prayer for us today! That God would keep us from the evil of sin, the evil of trouble, the evil designs of our enemies, from the evil designs of the enemy of our souls. With this request, note that Jabez added, "that it may not grieve me." He was not praying selfishly; he was praying for so much of the blessing and help of the Lord in his life that there would be no grief at its close because he hadn't been kept from evil. It isn't selfish for us to pray that we will have the keep-

ing power of the Lord in our lives so that when we come to die there'll be nothing to cause us grief.

"God granted him that which he requested." Matthew Henry tells us that God did prosper Jabez; gave him success in his undertakings, in his studies, in his business, and in his conflicts.

Those two verses in I Chronicles 4 mean more

to me than all the rest of the verses in the four chapters. In the chronicles of heaven that are being written about this day and age, will the scribe of heaven be able to say of you and me, "And God granted him that which he requested," because we, like Jabez, have been honorable, and have prayed to the one true and living God?

"And Jabez . . ."

The Sin with



A THOUSAND FACES!

By **RICHARD S. TAYLOR**

Associate Professor of Theology and Missions,
Nazarene Theological Seminary, Kansas City, Missouri

THERE IS NO SIN harder to ferret out than covetousness. For one thing, its chameleonlike quality of evasiveness makes it difficult to recognize. It is not a specific act, such as killing, which carries its own badge of evil character with it. It cannot be pinpointed in simple definition as can adultery. It does not loudly advertise its presence as does profanity.

Covetousness is a hidden desire of the heart, so subtle and devious in its movings that even its possessor may be quite deceived. For it has a thousand faces, none of them plainly marked, "Covetousness." It may masquerade as "good business," the desire to "get ahead," "initiative and energy," "prudence," or even as benevolence.

Many are the professed motives which dupe the soul by obscuring the master motive lurking behind. Many a covetous heart is camouflaged behind a green latticework of big promises and easy intentions concerning the support of the Lord's work—tomorrow.

Covetousness is therefore the sin most apt to find a hiding place in the Christian's heart. It goes to church more often than any other. It is not without reason, therefore, that the Scriptures warn repeatedly of this persistent corruption. "Beware of covetousness," is the plain admonition of Jesus which is echoed on almost every page.

Just what is the real nature of this sin, which plays hide-and-go-seek with the soul so successfully?

It is not enough to say that it is a desire for something we don't have. People who do not own a home are not necessarily covetous because they

desire one. Nor can covetousness be determined by the intensity of desire, as if to desire something a little is good, while to desire it a lot is bad.

The inspired Apostle Paul defines covetousness as "idolatry" (Colossians 3:5). The word "idolatry" brings before the mind an image of heathen worshipers bowing down to man-made gods of wood and stone. That is *simple* idolatry. *Subtle* idolatry is the secret preference for earthly values to heavenly—treasures laid up below to those above—visible persons to the invisible God.

Covetousness, therefore, is an excessive attachment to anything or anyone on earth. It becomes excessive the moment it comes between us and God, or assumes a larger place in our lives than God intended for it. The lesser thing then becomes god (supreme good) to us, and covetousness merges into idolatry.

I said that covetousness is not necessarily a desire for something we don't have. Yet it may take this form. The object of this desire may be plainly prohibited, as in the tenth commandment: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exodus 20:17). Such desire is clearly wrong because it infringes on the rights of the neighbor.

Or the object may be what appears to be perfectly *legitimate*: not the neighbor's house, but *a* house; not the neighbor's wife, but *a* wife; not the neighbor's ox, but *an* ox. One may desire to obtain prosperity and possessions, not by foul means but by fair, in the legitimate marts of trade,

When Doors Are Closed

*Sometimes a door is closed, and, oh, we feel
Imprisoned—set aside from every joy—
Until we learn to trust, and learn to wait,
And how the quiet hours to employ.
Then God may teach us many precious truths
Which we could never learn another way,
Till, in the grief and loneliness and loss,
“Thou knowest best—lead on,” at last we say.*

*The thoughts that God speaks lovingly through
pain
Will bless the yielded spirit o’er and o’er.
He brooks no loss without some worthy gain
When He calls us aside and shuts the door.
Then trust Him, troubled one! He knows—He
cares,
Though winds and waves against thee are
opposed!
Mount up on faithful wings of prayer and praise,
And triumph still—though every door be closed!*

By KATHRYN BLACKBURN PECK

without injury to anyone. Admittedly it is wrong to scheme a way to beat the neighbor out of his ox; but suppose he wants to sell it—is it wrong to desire to buy it, at a fair price?

The answer is: It is wrong to desire it at any price if its possession cannot be for the glory of God. No matter how apparently legitimate or trifling, a desire which is not properly subordinate to the will and glory of God is covetousness. Covetousness is not defined in terms of right or wrong relationships with our neighbor merely, but in terms of right or wrong relationship with God. This is the deeper level. Only a total and genuine consecration and an honestly supreme passion for the glory of God will purify all other desires from the taint of covetousness.

But if the consecration is truly genuine, the buying of the neighbor’s ox will be rigidly regulated. Not only will it be kept free from the slightest suspicion of unfairness, but it will be after prayer, and with an ultimate motive not simply to gain wealth, but to gain by the transaction added means of serving and glorifying God. And it will be a transaction fulfilling, not an impetuous, imperious desire, rushing headlong toward its object, sweeping aside all obstacles and counsel, but a temperate desire, which has been well yoked all the while with prudence and thoughtfulness.

But while covetousness may take the form of an

inordinate desire for something we don’t have, it may express itself in the exact opposite manner, by an inordinate attachment to something we *do* have. This is the more dangerous form, as it is seldom recognized by its possessor as covetousness. In middle-aged and elderly people, particularly those of some means, the urge for new possessions may have subsided, and religious interests be very strong, so that the soul is consoled by the belief that, though covetousness for this or that may once have been a besetting sin, it is no longer. But if the sin is still there, it will be seen in a mysterious reluctance to let go of some prized treasure for the Lord’s service.

“The Lord hath need of them,” was the message sent to the owner of the donkey on which Jesus was to ride into Jerusalem. That was all the owner needed to be told. But modern donkey-owners, professing allegiance to the Lord, can often think of the oddest excuses.

Jesus is still saying, “The Lord hath need”—possibly of a daughter or son, or a piece of land, or a thousand dollars. To release the treasure would work no real hardship. But the covetous heart *thinks* it would, and suddenly shrinks back very poverty-stricken. The treasure has been his so long and has become such a *part of him* (that’s the trouble!) that actually to let go is a painful wrenching.

There is not the glad proof in attitude and action of Livingstone’s motto, “I count nothing of value save in its relation to the kingdom of our Lord Jesus Christ.” Such a person’s heart is unsanctified, for he has laid up treasures on earth—and all these years he made himself believe he was doing it for the Lord! But now, confronted with the direct challenge to transfer the treasure of earth to heaven’s account, he finds that, after all, the treasure was for himself.

But there is a cure for covetousness. It needs to be *seen*, first of all. Then it must be confessed and renounced, just as any other sin. Finally, we must so lay hold of God in prayer and faith that He can by His fiery Spirit consume this dross from our nature. But in consuming this, God will destroy *all* sinful dross, that the end of the commandment may be fulfilled in us, which is “love that issues from a pure heart and a good conscience and sincere faith.”

“Does strength to you imply fixedness, stability, an ‘I shall not be moved’ ideal? Yes, as far as purpose, intent, determination are concerned. Be like granite! But as far as method and means are concerned, as far as having your own way is concerned, be as fluid as a brook. It is amazing how many things do not matter; only a few really do. We are all ready to die. Let us be sure we are dying for the right thing.”
—Audrey J. Williamson.

Let my people GO

By JOHN A. MONROE, Pastor, Roseville, California

MAN WAS CREATED to love, honor, obey, and glorify God. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16).

Satan has ever been trying to destroy that which will be a witness (that which serves as or furnishes evidence or proof) to the glory of God. Man was tempted. He yielded, disobeyed God, and lost his witness.

Because of man's sin God has been unfolding His plan of redemption down through the ages, and in the fullness of time He sent His Son to be a Propitiation for sin. Paul wrote: "Ye are bought with a price: therefore *glorify God in your body, and in your spirit, which are God's*" (I Corinthians 6:20).

Satan continues to oppose. *How* he seeks to destroy the witness to God's glory in the lives of people can be seen in the history of Israel's deliverance from the land of Egypt.

A famine was used to get the children of Israel out of the promised land *into Egypt*. They found prosperity, happiness, and a sense of freedom *for a while*. Jacob died and then Joseph. A Pharaoh came to power that knew not Joseph. Then began the years of oppression, servitude, and slavery. Songs were turned into groans and mourning, and the purpose for which the Israelites were a chosen people seemed almost lost in the gloom of tragedy and despair.

How watchful, merciful, and long-suffering God is! He heard their cries, prepared and sent them a deliverer who would not be denied until Pharaoh could not ignore the message which came from God time and again, "Let my people go . . . *Let my people go . . . Let my people go, that they may serve me*" (Exodus 7:16; 8:1, 20; 9:1, 13).

When he could no longer ignore the message, Pharaoh said, "Go ye, sacrifice to your God *in the land*" (Exodus 8:25). This was impossible, for

they would have to sacrifice that which was a god of Egypt. It was also impossible, for if they couldn't sacrifice according to the will of God, their sacrifice would not be accepted. Satan's tactics have ever been to try to destroy, and if that doesn't work then to weaken, to dilute, or to imitate, so that the witness to God's glory can be done away with. There was no place in Egypt for a tabernacle, a temple, or an altar such as God required of His people. Every child of God must be delivered from the bondage of sin before He will reveal His glory in and through him. Moses said, "We will go three days' journey" (Exodus 8:27).

Then Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only *ye shall not go very far away*" (Exodus 8:28). He wanted to keep them near, where he could influence them and cause them to return again to greater bondage and suffering. In every age there is serious damage done to the cause of God by those who seem to start out well, only to go a short way and then return to their former condition or worse. Their witness is that the pleasures of the world are better than those found in a personal walk with God. Also, others see their feeble start and failure and come to feel that there is no real power in the gospel, so that the moral effect of truth upon the conscience of the unconverted is sadly interfered with. A form of Godliness is not enough. Egypt must be left behind. There can be no halfway measures with God.

When Pharaoh saw this proposal would not be accepted, he said, "Go now ye that are men, and serve the Lord" (Exodus 10:11). He sought to keep part of them in the land: parents in the wilderness worshiping God, and their children in Egypt in slavery and bondage serving the devil. The enemy was aiming a deadly blow at the testimony to the name of the God of Israel. This would have been only half a deliverance, useless to Israel and dishonoring to Israel's God.

Pharaoh tried again. "Go ye, serve the Lord; only *let your flocks and your herds* be stayed" (Exodus 10:24). He would send them forth without any ability to sacrifice or to serve the Lord. What a battle there is over this world's goods! The temptation to materialism is terrific. Here again there must be complete deliverance. Faithful stewardship is included in consecration. Moses held fast. God must have the pre-eminence in all things.

It took death to make Pharaoh heed God's words, "Let my people go." The struggle was long and hard. Sin does not let go easily. Neither does the hold of the world.

But God delivered His people. He manifested His glory so that all might see and know. He will do it again and again. For you, the Church, and for me only a complete dying out to sin and the world will bring the complete deliverance that will enable us to obey the command, "Glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20); and, "This is the will of God, even your sanctification" (I Thessalonians 4:3). The message is still going out, "Let my people go, that they may serve me" (Exodus 7:16). "Sin shall not have dominion over you" (Romans 6:14).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). All glory to His name for ever and ever!

Those Who Stay Behind

*I heard Him say, "Come, follow Me,"
Watched Peter and his brother rise
From mending nets beside the sea
To start their glorious ministry—
A radiant vision in their eyes.*

*And in my heart there burned a deep—
A yearning wish that I might go;
But still I knew that I must keep
The boats, the nets beside the sweep
Of surf and windy waters' flow.*

*"They also follow Me who stay,"
He said, His face more fair and bright
Than any lilies, gold and white.
And ever since, each humble day
Has been a diadem of light.
How wonderful that those who do
The lowly labor serve Him too!*

By GRACE V. WATKINS

EDITORIALS

Continued from page 2

sons involved as well as the good side. In the church, the very struggle for local existence may hinder the largeness of vision so essential to the world mission of the Kingdom. It is difficult for a small group to build adequate buildings and to maintain them properly.

Then, smallness may have a paralyzing effect. It is not bad to start small. All of us have. There may be factors beyond our control that cause us to stay small. The danger lies in the possibility not only of having to stay small, but of *wanting* to stay small, and in rationalizing laziness and lack of vision by such self-congratulatory clichés as "small but clean." It is right to be clean, but it isn't necessary to stay small to achieve this goal.

Yet there is an open door of opportunity before even the smallest church. It is a door which the Lord of the Church himself has opened. For Christ views human weakness as a potential source of strength. Not on our strength and confidence, but on our helplessness and weakness, the Lord has chosen to build His kingdom.

A local church may be small, but it need not be little. Pastor and people can cultivate a largeness of vision. They can keep constantly in mind that they are connected with the greatest enterprise in the universe. They can express in many ways their desire for Christian service in their local communities. They can contribute in prayer and support to the missionary task of the whole church.

It is no accident that the church at Philadelphia has been taken to represent the period of the missionary movement in church history. Philadelphia itself had been founded in Asia Minor to help spread Greek culture throughout the Near East. The open door of which Jesus spoke was an open door of both salvation and service. Mark Guy Pearse has said truly: "Unless a man's faith saves him out of selfishness into service, it will certainly never save him out of hell into heaven."

But doors not only open; they also close. Opportunity may knock many times, but it will not continue to knock forever. Unless the doors are entered, they are closed. All over the world, doors once opened to the gospel are now swinging shut. We must work while it is yet day, for the night comes when no man can work.

And the promise to the church that meets its challenge is sure and precious. "Because thou hast kept the word of my patience, I also will keep thee . . ." (v. 10). "Him that overcometh will I make a pillar in the temple of my God" (v. 12), the symbol of establishment and strength. "He that hath an ear, let him hear what the Spirit saith unto the churches" (v. 13).

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

Evangelistic Honor Roll

Evangelistic Honor Roll Certificates were presented to the following churches in recognition of the members received by profession of faith. The qualification standards are as follows:

GROUP	Membership Reported at Last District Assembly	Gain of New Members by Profession of Faith	
		Required	Required
I	1-24	4	
II	25-74	8	
III	75-149	12	
IV	150-299	18	
V	300 and above	25	

Church	Pastor	Membership at Last Assembly	Gain
Hanapepe	C. H. Fisher	9	6
Aiea	N. T. Tuilele	40	10

The Family Altar Is of Daily Importance

WASHINGTON			
St. Clairsville	J. H. Chappelle	18	8
Gettysburg	W. Chambers	20	4
Rising Sun	E. Bradfield	20	4
Hancock	W. Nail	21	22
Cumberland Bethel	P. Sydenstricker	38	14
Shippensburg	W. Turner	39	12
Balto. Dundalk	J. Wagner	51	17
Balto. East	H. Berrian	91	12
Hanover	J. Parry	116	12
Wash. Seat Pl.	J. Jones	132	24

Keep Family Evangelism First—NOW

WASHINGTON PACIFIC			
Sumner	O. Pettibone, Jr.	14	4
Seattle Beacon Hill	F. Cannon	22	4
Anacortes	W. Vermilya	24	4
Castle Rock	P. Dixon	26	8
Tacoma Westgate	M. Reed	28	10
Lake Hills	R. Friberg	33	9
Kent Meridian	M. Palmquist	40	8
Halls Lake	I. Lathrop, Jr.	43	15
Battle Ground			
Faith	M. Dirkse	44	10
Ridgefield	A. Fee	61	11
Burien	H. Powers	70	13
Puyallup	E. Bryant	119	20
Bremerton	F. Fowler	126	15
Seattle Highland			
Park	A. Mottram	167	24
Kirkland	L. Parrott	173	19
Tacoma First	V. Grover	180	20
Vancouver Central	D. Coonrod	193	23
Kelso	E. Kincaid	225	18
Vancouver Hillcrest	P. Bartram	234	21
Seattle Central	M. Chalfant	245	26

The Less Evangelism a Church Has . . . the Faster It Runs from God

Summertime Is Evangelism Time

This is the time when the thoughts of the world turn to pleasure, ease, and relaxation. Let it not be said of us as Christians that we let up at any time in our efforts for revival.

God grant that we may sound the battle cry and seize every opportunity to keep our own souls fired with the warmth of His love. Souls can be won in the summer too—for "Summertime Is Evangelism Time."

Here is the testimony of a junior boy,

received by Miss Betty Barnett, general director of Camps and Caravans.

"I thank God for saving me. So many times I have done things wrong and then I feel ashamed, but I am too scared to be saved. When we sang 'Fairest Lord Jesus,' I knew I had to be saved. I feel all good and clean inside now and I am so happy."—a Junior Boy.

What a thrilling result of "Summertime Evangelism"!

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Philippine Assembly

By CHARLES TRYON, Reporter

The Philippine Nazarene Mission enjoyed an inspiring and challenging district assembly and camp meeting this year. Dr. V. H. Lewis, the presiding general superintendent, directed everything in a superb way. Truly God did bless our hearts as the Holy Spirit moved in each message. In all of the proceedings there was not one incident of disunity or discord. Many of our people stated that this was the best assembly since the beginning of our work. Gains were made in all areas, along with the establishment of five new churches during the past year.

Since Rev. Harry Wiese, our field superintendent, is furloughing in June, Rev. Roy Copelin, our college president, was elected as the new superintendent. Mrs. Lillian Pattee will take over the presidency of the school for the new term. We had seven graduates from the school this year and are looking to an even better year ahead. We are praying for twenty-five new students for the coming term.

The opportunities in the Philippines were never greater and our mission council is moving ahead to accept the challenge. The very needy work among the mountain tribes people will be strengthened with the assignment of the Tryons to this area in northern Luzon. Plans are also being made to open a new work on the island of Samar, hoping that we can soon move into this virgin area with our church.

Moving Missionaries

Miss Nita Clegg has returned to the States on furlough from Africa. Her furlough address is Box 863, Rotan, Texas.

Miss Evelyn VerHoek is on furlough from Guatemala. Her address is 4319 Newton St., Brentwood, Maryland.

Miss Neva Flood, who has been home

on furlough for a year, has returned to Nicaragua. Her address there is San Jorge, Rivas, Nicaragua, Central America.

Rev. and Mrs. John Holstead are home on furlough from Taiwan. Their address is 557 Birchmount Road, Scarborough, Canada.

Rev. and Mrs. Ted Hughes are home from Nicaragua, but we do not have a permanent address for them as yet.

Among the Aguarunas

by HARRY & GENEVIEVE FLINNER Peru

During the past months we have been able to make our first contact with the Aguaruna Indians at the new mission station on the Cusu River. We have just about finished the mission buildings at this station. During our time in the tribe we conducted regular services with the Indians through an interpreter and have begun our language study of the Aguaruna language. Within the past six months we saw about twenty-five Indians make a profession of faith. They will need to be nurtured in the understanding of the faith before they can be baptized, but this is a wonderful beginning. Pray that they will continue to follow Christ and become established Christians. This way is very new to them.

We have seen an average of 80 Indians in our Sunday services, and sometimes as many as 120. The Aguaruna language is not yet in written form and we must work with the Indians as informers to learn it. It is difficult to get one who will stay with us long enough to really learn the language.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

No Time Clock

The chaplain, like the civilian clergy, does not of necessity have to punch a time clock as many of his fellow officers do. There is usually no one keeping notes on the chaplain as to when he comes into his office and when he leaves. But, to the chaplain, time is an important item. There are only twenty-four hours in a day, and many times this is not enough.

To the chaplain who is connected with the sick, there is no time clock for the sufferings of individuals. Often the hours may be long, but the rewards are sure. To the individual who is suf-

fering, it is usually a welcome sight to see the chaplain come into the ward. Sometimes the one suffering commands more time than we think necessary, but we do not say, "It is time to quit," and leave him in his suffering.

In ministering to the sick there is no set hour to end the day. Often it takes time to counsel with parents whose children are sick, trying to tell them that God in His providence knows what is best.

How rewarding it is to be able to help individuals who are away from home and who are sick in body to realize their need of faith in God! This is our reward here upon earth, and could we ask for greater?

We do not punch a clock to begin and end a day's activity, which may run considerably longer than the average working day. But God does not "check out" and hold back His grace and strength. As God is infinite in mercy and grace and never calls "quitting time," may we be willing to give of our time and effort to help those who need Him.

—CHAPLAIN LELAND S. BUCKNER

"SHOWERS of BLESSING" Program Schedule

June 24—"What Must I Do to Be Lost?" by R. V. DeLong

July 1—"Join the Inner Circle," by Wilson R. Lanpher

July 8—"The Lure of Mild Religion," by Wilson R. Lanpher

July 15—"The Ruined Places," by Wilson R. Lanpher

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

Want to look over the morning mail? You'll enjoy it! The following are just a few excerpts from letters of appreciation that cross the desks in the Ministerial Benevolence office day after day:

From a New England state . . .

"The many thanks this message holds can't even half begin to tell you just how very kind and thoughtful you have been! It was a very pleasant surprise to receive the birthday gift that the Department of Ministerial Benevolence sent to me."

From a midwestern state . . .

"Thanks very much to you and the office for your kind words of sympathy and for financial assistance in our hour of need. Truly it was a great help at this time."

From a central state . . .

"I have written my district superintendent words of appreciation and am very grateful to you and the Board of General Superintendents for granting me emergency assistance. I really feel that I do not know how to put on paper my thanks."

Regular monthly assistance, emergency medical assistance, funeral assistance, birthday and Christmas remembrances . . . all of these are made possible because our churches everywhere are supporting the N.M.B.F. budget. May the Lord bless you for your faithfulness!

—Department of
Ministerial Benevolence

District Activities

Los Angeles District Assembly

The twelfth annual assembly of the Los Angeles District was held at Pasadena First Church, May 16 through 18. Dr. Samuel Young presided with grace and efficiency, and his messages were timely and inspired.

Dr. W. Shelburne Brown, highly esteemed district superintendent, reported the largest gains for a number of years in several areas. Increases in membership over last year were listed as follows: (1) church membership net increase, 477; (2) new members by profession of faith, 595; (3) N.F.M.S. membership increase, 235; (4) N.Y.P.S. membership increase, 232; (5) Sunday school enrollment now, 16,921, an increase of 525; and (6) Sunday school average attendance now 10,676, an increase of 53.

Financial gains paralleled these numerical gains. The total raised for all purposes last year on the district was \$1,724,136, an increase of \$135,438. The per capita giving was \$196.88, an increase of \$12.27. Giving to general interests was up over \$9,500 and now stands at \$173,563 for the year.

A forward-moving step was taken by the assembly in the setting up of the office of a full-time district youth director.

Ordained to the ministry in a very gracious and inspirational service were Ralph English, David Grosse, and W. Lee Mansveld.

Los Angeles District Nazarenes are united behind wonderful leadership in a committed effort to reach this cosmopolitan populace for the Lord Jesus Christ and His kingdom.—GENE HUDGENS, Reporter.

Philadelphia District Assembly

Rev. Arthur M. Fallon, pastor, and Calvary Church of Reading, Pennsylvania, were hosts to the fifth annual assembly of the Philadelphia District, May 8 through 10, and the presence of God was distinctly felt throughout the session.

Dr. Hugh C. Benner presided, the business was run smoothly, and much was accomplished. Equally important and unforgettable were his messages of inspiration and challenge to pastors and laymen alike.

Throughout the reports, beginning with the excellent report of the district superintendent, Rev. Wm. C. Allshouse, there was a note of renewed determination, and much credit was given to the "Shining Lights on Sunday Nights" program. This combined effort on evangelism has had a definite impact on our district. The district superintendent reported gains both spiritually

and numerically, with a net membership increase of 145, and an increase in giving of \$75,042, with a total raised for all purposes of \$708,230.

Re-elected to serve another year were the secretary, Rev. Chester M. Williams; treasurer, Rev. Lloyd G. Gordon; and editor of the district publication, Rev. Francis D. Ketner.

Representatives from Eastern Nazarene College included the president, Dr. Edward S. Mann, Rev. Stephen M. Nease, Paul E. Wells, and Rev. F. Grant Cross.

An impressive memorial service was held honoring three elders, three ministers' wives, and thirty-five lay members.

Beautiful music was enjoyed throughout the assembly, including the Preachers' Quartet; an unusual teen-age trumpeteer, George Hankins; Mrs. Lorane Fleming, soloist; and Song Evangelist Henry A. Miller.

The assembly was climaxed with a great rally, highlighted by the recognition of, and laying of hands of elders on, Rev. Carl N. Hall and his wife, coming to us from a sister denomination, and a stirring message by Dr. Benner.

Under God, and the very splendid leadership of District Superintendent Allshouse, the Philadelphia District marches on.—MRS. RUSSELL S. CANNELL, Reporter.

San Antonio District Assembly

On May 2, Dr. D. I. Vanderpool opened the forty-ninth assembly of the San Antonio District, which proved to be one of the most spiritual and unified assemblies of the district's history. The assembly enjoyed the welcome atmosphere of the spacious new property of Corpus Christi First Church.

One of the high lights was the report of District Superintendent James C. Hester, concluding his second year on a three-year call. Our genial and much-loved superintendent's report revealed that he is a hard-working and aggressive leader. Substantial gains were reported in most areas.

Brother Hester's report and the messages and leadership of our esteemed Dr. Vanderpool created an atmosphere which helped the assembly to carefully analyze the past year's work and correct and stimulate plans for the future. Payment of the district budget was the best in years, and an increase of eight thousand dollars in General Budget was accepted for the new year.

Those who will lead the district departments for the new year are: Mrs. James C. Hester, N.F.M.S. president; Rev. B. J. Garber, N.Y.P.S. president; and Rev. T. A. Burton, church schools chairman.

In an impressive and sacred closing service, Dr. Vanderpool ordained Paul Marshall and Billy Jordan, elected to elder's orders by the assembly.

Bethany Nazarene College was represented by Dr. Roy H. Cantrell, president, who also brought a great message in the Wednesday evening service. Rev. Dean Wessels represented stewardship and the N.M.B.F. interests, and Dr. Erwin G. Benson was the genial Publishing House bookman.—T. A. BURTON, Reporter.

Australia District Assembly

The spirit of the Australia District Assembly held in Brisbane would have warmed the hearts of Nazarenes everywhere.

Since General Superintendent Young could not visit Australia this year, District Superintendent A. A. E. Berg had been appointed to preside over the assembly, which he did most acceptably.

One could not help but be impressed by the wonderful spirit of harmony and unity which characterized the assembly. The love and appreciation of the Australian Nazarenes for their district superintendent was evidenced by his reelection for a three-year term, with only two negative votes.

Reports of the pastors indicated an unusually high percentage of missionary giving as well as good increases in membership.

During the past year, Australia has organized two Greek-speaking churches, and a delegation of about twenty Greeks attended the assembly. Their enthusiastic spirit was contagious and contributed much toward the success of the assembly.

Thrilling, too, was the spirit of revival which settled down upon the assembly. Scores of young people, and older people, found help from God at the altar and, best of all, indications are that the revival fires continue to burn among the Nazarenes in Australia.—H. S. PALMQUIST, *Reporter*.

Northern California District N.Y.P.S. Convention

The forty-first annual convention of the Northern California District N.Y.P.S. was held on May 7 in Beulah Park, Santa Cruz, with President Bob Scott presiding. Wonderful progress was noted in the past year, with over \$25,000 being raised to support district home missions. The N.Y.P.S. membership is now 5,460, an increase of 166.

Rev. Ponder Gilliland, past general N.Y.P.S. secretary, now pastor of First Church, Torrance, was the special speaker. His messages inspired our hearts and challenged our efforts to witness to the lost.

Hal Bonner, N.T.F. director, introduced the eight teen-agers who will be representing our district at Estes Park this summer—Sue Collingsworth, Sylvia Huffman, Paulette Price, Glaphre Sullivan, Robert League, Bob Sutton, Jr., Mike Swafford, and John Warrick.

The high lights of each zone's activities was presented by the means of colored slides under the direction of Gene Van Note.

Rev. Bob Scott was re-elected as president with a nearly unanimous vote. Other officers elected were: Lowell Bassett, vice-president; Mrs. Boyd Kifer, secretary; Rev. Bob Anderson, treasurer; Rev. Virgil Hutcheson, N.J.F. director; Rev. Hal Bonner, N.T.F. director; and Rev. Glenn Chaffee, N.Y.A.F. director. Other Council members include Ruth Weber and Lon Tuin as young adult members at large, and Gloria Klassen and Dick Satter as teen members at large. Dr. E. E. Zachary, district superintendent, was in charge of the installation of

officers, including the zone presidents.

A most challenging project has been undertaken for the new year with "New Horizons in Home Missions." The local societies have pledged over \$23,000 to begin a new home mission church in the rapidly growing area of Cupertino, an electronics center in Santa Clara County. The grand climax of the convention was when Dr. Zachary presented Rev. and Mrs. Bob Anderson. This wonderful young couple are resigning a strong pastorate at Redwood City to begin this challenging new project at Cupertino.—HAL STICKNEY, *Reporter*.

Philadelphia District N.Y.P.S. Convention

A streamlined, one-day N.Y.P.S. convention held in West Chester, Pennsylvania, on April 7 was one of the best for the district in many years.

Rev. Paul Basham, our very capable president, was re-elected for another year.

A few high lights of the convention were: the honoring of our local presidents; the introduction of our "Estronauts" (those chosen to represent the district at Estes Park), special music from our talented district teen-agers, and a challenging message by one of our outstanding laymen, Mr. Richard Schubert, lawyer for the arbitration department of Bethlehem Steel.

We're anticipating another great year.—RALPH E. DIFFENDERFER, *Secretary*.

Arizona District N.Y.P.S. Convention

The Arizona District N.Y.P.S. Convention was held at Mesa First Church, May 3 and 4, with the district president, Rev. Wil Spaite, presiding.

The first session was the junior-teen talent contest finals. Marc Ingle of Phoenix First won the \$100 scholarship to Pasadena College.

Brother Spaite was re-elected as district president, receiving all but one of the votes cast.

Dr. James Hamilton, Pasadena College chaplain, was the featured speaker. The convention closed with an all-state N.Y.P.S. banquet.

Under the leadership of District Superintendent M. L. Mann, District President Wil Spaite, and the newly elected District N.Y.P.S. Council, the work of Nazarene youth in Arizona moves forward.—GEORGE P. PSAUTE, *Reporter*.

Albany District N.Y.P.S. Convention

Capacity crowds filled our church in Bath, New York, for the twenty-fifth annual convention of the Albany District N.Y.P.S.

Under the personable leadership of our president, James Fox, and the efficiency of our secretary, Roy Carnahan, the business proceeded smoothly.

Rev. Harold Parry of Lansdale, Pennsylvania, was the guest speaker, and his inspiring messages were appreciated by all. Mr. Paul Wells again challenged us with his contagious spirit, as he effectively represented both Eastern Nazarene College and the General N.Y.P.S. Council.

High lights of the convention were the election of officers for the coming year and the impressive installation service conducted by Rev. Morris Wilson. Re-elected by a large majority, Rev. James Fox leads the new district council, which includes: Carl Baker, vice-president; Roy Carnahan, secretary; Alvin Lawhead, treasurer; Barbara Fleming, Junior Fellowship director; Everett Kaufman, Teen Fellowship director; Al Smith, Young Adult Fellowship director; Anita Rae Tyner and Ray Patch, teen-age representatives; Mrs. Haley and Mrs. Fox, young adult representatives.

The host pastor, Rev. Clayton Wilson, and his people did an outstanding job in caring for the needs of the convention.

Albany District youth are on the march, determined by God's grace to be HIS!—*Reporter*.

Nevada-Utah District

The four churches of the Reno-Sparks, Nevada, area recently closed a very fine union revival. This was their first union effort to reach the one hundred thousand people of the area. Five weeks of prayer meetings preceded the ten-day meeting.

Rev. Eugene Stowe, pastor of College Church, Nampa, Idaho, did the evening preaching, with Evangelist Nettie W. Neff preaching in the day services. Some one hundred people received help in these services, as God answered with His presence.

The music, in charge of James and Rosemary Green, was outstanding, both in special music and as they led the choir and congregation.

The work of our church and the preaching of holiness moves ahead in this area.—RAYMOND B. SHERWOOD, *District Superintendent*.

THE LOCAL CHURCHES

Evangelist Marvin S. Cooper writes: "Due to two very major operations, necessitating many weeks in the hospital, I have open dates for both the spring and the fall. At this writing (May 6) I am in a fine meeting with Rev. Stanley Norton and his good people in East Detroit, Michigan. In answer to the earnest prayers of many friends, and through the help of skilled physicians, God has raised me up and I am in excellent health. I shall be glad to go as the Lord may lead. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Holt, Michigan—Easter Sunday climaxed a ten-day revival meeting with Evangelist Leonard G. Hubartt, which proved to be a real revival. Brother Hubartt's forceful messages were dynamic, pertinent, and Spirit-anointed. Attendance and enthusiasm were high each night and 33 seekers found victory in God at the altar of prayer. New people were reached, and there were some outstanding victories of backsliders reclaimed, sinners converted, and Christians sanctified. On Easter Sunday morning, 101 people were present, and 6 new members were added to the

church. We thank God for His blessings.—J. D. ULRICH, *Pastor*.

Hillsboro, Virginia—Loudoun Valley has just completed the remodeling of the interior of our church building. We are enjoying the blessings of God and the fellowship of His people. For our spring revival we had Rev. and Mrs. S. P. Fox of Leesburg as the special workers. Brother Fox's holiness-centered preaching was an inspiration to all who came. The attendance and spirit of the revival were outstanding.—LLOYD G. MASSEY, *Pastor*.

Evangelist Betty Wagner writes that she has open time for June and July which she will be glad to slate as the Lord may lead in camp meetings or revivals. Write her, Box 282, Tecumseh, Michigan.

Sidney, Illinois—Our church is enjoying a wonderful year. Both the fall revival with Rev. R. V. Schultz and the Youth Week revival with Rev. Roy Yates were outstanding. In our recent revival Evangelist Loy Gawthorp preached with a burdened heart and under the anointing of the Holy Spirit. We appreciated the ministry of this fearless Bible preacher, and our people want him to return. The revival spirit continues with people seeking God in the regular services. We thank God for our loyal people who stand by with their love, co-operation, and finances.—CARL WRIGHT, *Pastor*.

Lafayette, Louisiana—Recently our church enjoyed a wonderful revival under the Spirit-anointed preaching of Evangelist Carl Prentice. Each service was crowned with seekers at the altar, and a good number of souls were saved and some believers sanctified. On the closing night six new members were added to the church. We thank God for the ministry of Brother Prentice, and the blessings of the Lord upon this church.—C. W. HOFFAUER, *Pastor*.

The Gallagher, West Virginia, church has given our pastor, Rev. H. B. Parsons, a unanimous four-year call. Much good has been accomplished since he came to us, with increases in all departments. We thank God for sending Brother Parsons to us.—MRS. LULA HANEY, *Secretary*.

March 18 was a day long to be remembered by members and friends of the church in El Monte, California, for on that afternoon the mortgage on the entire indebtedness was burned. For seven years our people have met the obligation of \$1,085 per month. We give thanks to God for helping us through these trying years. Twenty-eight years ago Rev. Wm. L. McKee met with 31 people to start the Sunday school which later was organized into the El Monte church. The church has enjoyed a steady growth, and today has property, which runs for 800 feet adjacent to the San Bernardino Freeway, conservatively evaluated at \$225,000. The new sanctuary has a seating capacity of 700, with nursery, pastor's

study, and choir loft seating 40. The Sunday school facilities are adequate to handle a school of 800. Paul and Mary Jester are our fine music directors, and they have done a commendable job in presenting a wide range of sacred music; included are several cantatas by the sanctuary choir. Recently, under the direction of Mrs. Helen Nelson, a youth choir has been organized; it is doing a splendid job. Taking part in the service were District Superintendent W. Shelburne Brown, Mayor L. L. Dagley of El Monte, General Superintendent Vanderpool, and Rev. E. C. Spruill, former assistant pastor. We thank God for the wise and capable leadership of Rev. George Gardner, our pastor for five and a half years. He has carried the heavy responsibility of paying off the mortgage on our prop-

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erty. Our people are united in purpose, and revival fires are burning. We have accepted the challenge of Dr. Vanderpool that this mortgage burning be a steppingstone to greater areas of service in the Kingdom.—JENIE GORDON, *Secretary*.

Gibsonburg, Ohio—Recently our church experienced one of the greatest revivals of its history, with Evangelist Robert Palmer. The wonderful Spirit of God was upon every service. On the first Saturday night the Spirit came in such power that the people rejoiced, laughed, cried, and shouted. On the first Sunday morning, during the first song of the worship service, God's blessings came and five came to the altar of prayer. Two new families were won to the church. Many of our people were sanctified, eleven new names were "written down in glory," and five new members were added to the church on profession of faith. We give God praise for these wonderful victories.—ELLIS H. PENROD, *Pastor*.

Rev. Richard E. Bolton and the young church at Brandenburg, Kentucky, have been in the news for a number of weeks. For six weeks preceding Easter, Brother Bolton conducted a Bible quiz, follow-

ing a Bible study for the children. One hundred Bible questions were used, and judges from the city and from other churches were present to ask the questions and judge the answers. County Judge George R. St. Clair was present as the judge on Palm Sunday. The local press covered the services each week and gave good publicity. The Brandenburg Sunday school has gained 200 per cent in attendance, and is one of the fastest growing schools on the Kentucky District, winning the "Spring Topper Drive" on the district. Mr. Bolton plans to take his "Bible Quiz Kids" to nearby schools to demonstrate their Bible knowledge. He challenges the adults in the congregation to answer the questions the children answer.—*Reporter*.

Rev. Benny Bryan writes: "After serving as a student pastor of our church in Goodlettsville, Tennessee, for the past two and one-half years, I have now resigned (upon my graduation from College) to enter the field of full-time evangelism. During this time I have worked in revivals and youth conventions throughout the Southeast, and also made a preaching tour in Haiti. Wife and I will also carry the musical program if the church desires. We will be glad to go anywhere. Write c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Rev. J. M. Meighen writes that he and his family will be available for full-time revival service after July 1. They will care for the music or take complete charge of the evangelistic meeting. They travel by house-trailer, and have organ, trombone, and accordion. Write them, 2122 Goshen Pike, Milford, Ohio.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for June 24:

The Kingdom Triumphant

SCRIPTURE: Revelation 21—22 (Printed: Revelation 21:1-8, 22-27)

GOLDEN TEXT: *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever* (Revelation 11:15).

The closing visions of this book invite us to rise above the fog-bound level of a merely earthly scale of values, in order to gain true perspective. Here is described the utter and final defeat of Satan, his followers, sin, and death. Here is pictured the total, everlasting triumph and vindication of God, His people, righteousness, and life. The great lesson is that we should live in the light of the eternal values.

It is God who makes all things new. The new birth, providing a new heart and a new spirit, is the necessary fitness for God's new earth and heaven.

The New Jerusalem comes "down from God out of heaven." It is a gift of grace, from above. The upward look of faith and dependence on God will bring hope when looking around brings only despair. The science and art of

man are bankrupt. Salvation is of God. God's plan is for a city. The redeemed are a society, a new race. This holy city, the Church, the pure bride of Christ, is in striking contrast with the previously described harlot, Babylon. This city of God is even now in the making. The people of God are to dwell in unity, fellowship, and love.

The essential glory of the city is that God dwells in it. No temple is needed, for the unhindered presence of God and the Lamb make the society of saints into one spacious sanctuary.

The city of God is a treasure house of inconceivable richness. All that is disvalue is excluded. Its gold is without alloy. It is the depository of the ultimate values of the universe.

The gates of the city are never shut, since fear is forever banished, and nothing that defiles can ever enter.

The city is a beautiful garden. It is paradise regained. The Bible opens with a garden from which man is expelled because of sin. It closes with a garden in which God dwells eternally with His redeemed people.

The Revelator's vision closes with the call of Christ to men to share in the glories of the New Jerusalem. We are invited to obedience, to works of faith, and to the fellowship of love.

Destiny-determining decisions are being made now. "He that is unjust, let him be unjust still." "He that is holy, let him be holy still."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Deaths

MRS. LILLIE GREEN WEBB was born August 23, 1898, in Houston, Arkansas, and died February 7, 1962, in Henryetta, Oklahoma. She was converted and sanctified at an early age and joined the Church of the Nazarene near Stuart, Oklahoma, in 1914. She had been a member of the church from that date on, belonging to the Atwood church, and later transferring to First Church in Henryetta, where she was a faithful member until her death. In 1915 she was united in marriage to W. R. Webb. To this union were born eight children, one dying in infancy. In addition to her husband she is survived by three daughters: Mrs. Bernice Allen, Mrs. Avis Pierce, and Mrs. Lucille Whately; four sons: Roy W., Jr., Theo, Glen, and Jerry; also one brother, Frank Green; and one sister, Mrs. Faye Ritter; and her mother-in-law, Mrs. Bettie Webb. Funeral service was held at Henryetta First Church with Rev. David F. Krick officiating. Burial was in Atwood, Oklahoma.

MRS. IMA VIOLA STOCKTON, wife of Rev. Fred G. Stockton, died April 21 at Fort Stockton, Texas. She was born at Weatherford, Texas, July 25, 1890. She was converted at age fifteen and sanctified two years later. She was a faithful companion and collaborer with her husband in the ministry of the Church of the Nazarene for nearly forty-five years as they pastored churches in Oklahoma, Colorado, Wyoming, Washington, and Texas. She was married in 1917 to Rev. Fred G. Stockton, and six children were born to this union. Surviving are a son, Grant; four daughters, Fern, Mrs. Bruce Pardue, Mrs. Kenneth Potter, and Mrs. Charles Bennett; also a sister, Mrs. Edward Radebaugh; and three brothers, Ross, Clyde, and Calvin Hurst. Funeral service was held in the Fort Stockton church with Rev. James C. Hester, district superintendent, officiating. Rev. Fred F. Fike, pastor at Carlsbad, New Mexico, was in charge of the graveside service at Carlsbad, where burial was made.

Announcements

BORN

—to Rev. and Mrs. Lewis Patterson of Enid, Oklahoma, a son, Weldon Lewis, on May 18.

—to David and Pauline (Sexton) Mathes of Sanford, Florida, a daughter, Melody Joyce, on May 15.

—to Roy and Iris (Mays) Philemon of Jacksonville, Florida, a son, Danny Ray, on May 3.

—to Rev. and Mrs. Herman Mazion of Orlando, Florida, a son, Tony Damarco, on April 24.

—to Eddie C. and Barbara (Leidig) Dixon of Pensacola, Florida, a son, Eddie Calhoun, Jr., on April 23.

—to Richard and Marilyn Coleman of Ridgecrest, California, a son, Ronald Lee, on March 22.

—to Rev. Donald and Joyce (Lewis) Pyles of Loudon, Tennessee, a son, Donald Mark, on March 10.

SPECIAL PRAYER IS REQUESTED

—by a Christian couple in Colorado for a friend, not an American citizen, facing deportation, and in desperate need of God's help;

—by a Christian lady in Indiana for a fine young Christian mother (only twenty-two years old) very sick with Hodgkin's disease, and has three small daughters, also for an unspoken urgent request;

—by a friend in Oklahoma for an urgent unspoken request.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo

Kansas City 31, Missouri

District Assembly Schedules

HARDY C. POWERS:

Albany	.....	June 27 and 28
Eastern Michigan	.....	July 11 and 12
Central Ohio	.....	July 18 to 20
East Tennessee	.....	July 26 and 27
Akron	.....	August 1 and 2
Dallas	.....	August 8 and 9
Kansas City	.....	August 29 and 30
South Arkansas	.....	September 19 and 20

G. B. WILLIAMSON:

Canada Central	.....	June 28 and 29
Canada West	.....	July 5 and 6
Northeastern Indiana	.....	July 11 to 13
Chicago Central	.....	July 18 and 19
Kentucky	.....	August 8 and 9
Houston	.....	August 22 and 23
South Carolina	.....	September 12 and 13
Southwest Oklahoma	.....	September 19 and 20
New York	.....	September 28 and 29

SAMUEL YOUNG:

Maine	.....	June 27 and 28
Southwestern Ohio	.....	July 4 and 5
Oregon Pacific	.....	July 18 to 20
Northwest Oklahoma	.....	July 25 and 26
Iowa	.....	August 8 and 9
Indianapolis	.....	August 22 and 23
Louisiana	.....	August 29 and 30
North Carolina	.....	September 19 and 20

D. I. VANDERPOOL:

North Dakota	.....	June 28 and 29
West Virginia	.....	July 5 to 7
Northwestern Ohio	.....	July 11 and 12
Gulf Central	.....	July 13 and 14
Virginia	.....	August 9 and 10
Missouri	.....	August 15 and 16
Northwest Indiana	.....	August 23 and 24

HUGH C. BENNER:

Minnesota	.....	July 13 and 14
Colorado	.....	July 19 and 20
Eastern Kentucky	.....	July 25 and 26
Wisconsin	.....	August 9 and 10
Northwestern Illinois	.....	August 16 and 17
Tennessee	.....	August 22 and 23
Southeast Oklahoma	.....	September 5 and 6
North Arkansas	.....	September 26 and 27

V. H. LEWIS:

Nebraska	.....	June 28 and 29
Michigan	.....	June 11 and 12
Pittsburgh	.....	July 18 to 20
Illinois	.....	July 25 to 27
Kansas	.....	August 1 to 3
Southwest Indiana	.....	August 9 and 10
Georgia	.....	September 12 and 13
Joplin	.....	September 20 and 21

District Assembly Information

ALBANY, June 27 and 28, at the District Center, Brooktondale, New York. District Superintendent Renard D. Smith, 5216 S. Salina St., Syracuse, New York, host. General Superintendent Powers. (To reach the center, take Mohawk Airlines to Ithaca, N.Y.) (N.F.M.S. convention, June 25; S.S. convention, June 26.)

MAINE, June 27 and 28, at the Universalist church, Winthrop Street, Augusta, Maine. Rev. Robert Smith, pastor, 24 Fowler St., Augusta, Maine. General Superintendent Young. (N.F.M.S. convention, June 25.)

CANADA CENTRAL, June 28 and 29, at the tabernacle of Nazarene Campground, Clarksburg, Ontario, Canada. Rev. Weldon Bull, pastor, Meaford, Ontario, Canada. General Superintendent Williamson. (N.F.M.S. convention, June 26; N.Y.P.S. convention, June 29.) To reach the camp, go by

train to Owen Sound; by bus to Thornbury; by car via Hi-26 and Clarksburg Road.

NEBRASKA, June 28 and 29, at First Methodist Church, Kearney, Nebraska. Write pastor, Rev. C. B. Johnson, 2516 Avenue A, Kearney. General Superintendent Lewis. (N.F.M.S. convention, June 25; N.Y.P.S. convention, June 27.)

NORTH DAKOTA, June 28 and 29, at the District Campgrounds, Sawyer, North Dakota. (To reach the campgrounds, take Hi-way 52, fifteen miles southeast of Minot.) Pastor, Rev. Vernon Willard, % Nazarene Parsonage, Sawyer. General Superintendent Vanderpool. (N.F.M.S. convention, June 27; N.Y.P.S. convention, June 25; S.S. convention, June 26.)

CANADA WEST, July 4 and 5, at First Church, 126 14th Ave. W., Calgary, Alberta, Canada. Rev. C. J. Muxworthy, pastor. General Superintendent Williamson. S.S. convention, July 2; N.F.M.S. convention, July 3.)

SOUTHWESTERN OHIO, July 4 and 5, at Springdale Church, 353 Kemper Road, Springdale 46, Ohio. Rev. Luther Watson, pastor. General Superintendent Young. (N.F.M.S. convention, July 2.)

WEST VIRGINIA, July 5 to 7, at the District Center, Route 41, Summersville, West Virginia (no rail terminus; camp is located three miles east of Summersville at State Route 41). Host will be Rev. H. H. Hendershot, district superintendent, 5008 Virginia Ave., Charleston, West Virginia. General Superintendent Vanderpool. (N.F.M.S. convention, July 3; S.S. convention, July 4.)

Nazarene Camp Meetings

July 5 to 15, Hendersonville Nazarene Camp, about four miles out on the Upward Rd., Hendersonville, North Carolina. Workers: Rev. B. K. Beaty, Dr. Lloyd B. Byron, district superintendent; and singers and musicians, Dwight and Norma Jean Meredith. Write the camp manager, Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, Miss Evelyn VerHoek, Rev. Aleck G. Ulmet, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 13 to 22, Michigan District Camp, Indian Lake, Vicksburg, Michigan. Special Workers: Dr. John L. Knight, Rev. D. K. Wachtel, DeVerne H. Mullen, Rev. John H. Nielson, Rev. Russell W. Birchard, Rev. Robert M. Waggoner, Mrs. Kenneth Culver. Dr. Fred J. Hawk, district superintendent, 734 Griswold, S.E., Grand Rapids, Michigan.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Route 76, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 16 to 22, Colorado District Camp, Nazarene Campgrounds, on Dover Street, two blocks north of West Colfax (U.S. Hi-way 40), Denver. Workers: Dr. T. W. Willingham, Dr. Hugh C. Benner, Dee and Bernadene Rushing. Rev. E. L. Cornelison, district superintendent. Write Rev. A. L. Hippie, 1755 Dover St., Denver 15, Colorado.

July 20 to 29, Central Ohio District Camp, at the campgrounds, 2708 Morse Road, Columbus Ohio. Workers: Dr. Hardy C. Powers, Rev. Charles Hastings Smith, Dr. Mel-Thomas Rothwell, Professor Warnie Tippitt, Dr. John Cotner, Olivetan Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Lile. Dr. H. S. Galloway, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hull, and Professor Ray Moore. Dr. W. D. McGraw, district superintendent. Write District Camp Meeting, Route 2, Box 500, Clackamas, Oregon.

August 3 to 12, Washington and Philadelphia Districts Camp Meeting, at North East, Maryland (1/2 mile north of Route 40). Workers: Dr. T. W. Willingham, Rev. Sammy Sparks, Professor Paul McNutt, Mrs. Wm. Snyder, Rev. Everette Howard, Mrs. Grace Bertolet, Marilyn Bickel. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. Write, Rev. Boyd M. Long, 445 Washington Ave., Royersford, Pennsylvania.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

2 Journals Sound Alarm on Cigarettes

TORONTO, CANADA—Current publications of both Canadian doctors and the United Church of Canada criticize public apathy towards the dangers of cigarette smoking.

The *Journal of the Canadian Medical Association* says failure to place tobacco under government food and drug regulations has probably cost the lives of millions.

The United Church *Observer* urges the church to review a policy decision of ten years ago that held smoking was not a moral issue.

Medical science has proved beyond doubt that a number of diseases, notably lung cancer, are related to cigarette smoking the *Medical Journal* says.

The church publication says: "Massive scientific and medical evidence has proven conclusively that cigaret smoking contributes to lung cancer. In Canada lung cancer now kills more persons than all infectious diseases—including TB—together."

Senator Impressed by Missionary Work in Africa

WASHINGTON, D.C. (MNS)—The work of Christian missionaries in Africa has received high praise from a member of the United States Senate. Speaking to the Senate, Sen. Claiborne Pell (D., R.I.), an Episcopalian, paid "public tribute to the debt that is owed by the Western world to our Christian missionaries and the education they have offered in Africa."

The senator stated that there is opportunity for high-caliber education as well as for the more simple and elementary. "No matter what may be the particular level of missionary education in Africa," he said, "without it, that continent would be undergoing far greater turmoil and internal strife than is now the case."

N.A.E. Speaks on Unity

DENVER, COLO. (MNS)—Unity is defined in a resolution adopted by the twentieth annual convention of the National Association of Evangelicals held here recently and attended by fifteen hundred Christian leaders. The statement on unity reads: "The National Association of Evangelicals believes that Christian unity is basically a spiritual relationship among people who have experienced the new birth through faith in Jesus Christ and who accept the authority of the Bible as their rule of faith and practice."

"We believe that this unity is manifest in love-inspired fellowship that stimulates co-operative effort toward a more effective Christian witness without the necessity of formal ecclesiastical union

the Answer corner

Conducted by W. T. PURKISER, Editor

What do you think of a member of the Church of the Nazarene using snuff?

Snuff is a preparation made from pulverized tobacco. Nazarenes have pledged themselves to avoid "the using of tobacco in any of its forms."

In I Corinthians 14:39, please define "prophecy"; and have you ever heard anyone speak with tongues?

"To prophecy" (and the gift of prophecy spoken of throughout I Corinthians 12 and 14) means to "speak forth the word of God" under the anointing and blessing of the Holy Spirit.

I have never encountered a case of speaking with tongues which I felt was scriptural: namely, a language understood by those raised in a given language area, as in Acts 2:1-12. I have heard people speak in what is called "unknown" tongues.

It should be said, however, that the word "unknown" does not occur in the Greek New Testament in connection with the phenomenon in Corinth. The fact that it is *italicized* in the King James Version in I Corinthians 14 in-

dicates that there was no corresponding word in the original. It was added by the translators in order, they thought, to make better sense. The "no man understandeth" of verse 2, in connection with verses 16, 23, and 24, means "no man present."

I am disposed to take Paul's evaluation of tongues as given in I Corinthians 14:19, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an (unknown) tongue." And there is absolutely no scriptural basis for identifying any "gift" of the Spirit as "the evidence of the baptism with the Holy Spirit."

A friend of mine has given me a little book which says that to be a Christian means to belong to the Church of Christ and be called a Christian instead of a Methodist, Baptist, Lutheran, or Nazarene. Is there anything to this argument?

Nothing whatsoever. It is based on the assumption that the same name means the same nature. But one may belong to a "church of Christ" who has never been born into the Church of Christ, the universal Church composed of all Blood-bought, Blood-washed people in the universe. The fact that the followers of Alexander Campbell have

taken the name does not guarantee the nature.

To say that a Methodist, or a Baptist, or a Lutheran, or Nazarene could not be a Christian because of the denominational name is as fantastic as to argue that a man could not be an American if he were a Texan or a Californian or a New Yorker.

Is it all right for a Sunday school teacher to give trading stamps (such as you get at the stores) to the Sunday school class to get members and friends to attend during a contest?

I would commend the initiative and ingenuity of the teacher, and strongly recommend that his example be *not* followed. The use of trading stamps

may be justified in the commercial world, but it seems strangely out of place in the church.

Can you tell me what being "born of water" means in John 3:5?

From the parallel in verse 6, I would say it means the natural birth, or the first birth, which results in a creature of flesh. This is contrasted with the second birth or new birth, which re-

sults in a creature of spirit. Another view is that this refers to the "washing of regeneration" of which Paul speaks in Titus 3:5. But I would think the explanation in context the better one.

or uniformity of practice and polity.

"The N.A.E. also looks with favor on group discussion and dialogue to assure the fair and accurate presentation of the evangelical position and in order to keep fully aware of developments in other areas of Christian life and work,

faith and order. However, it should be noted that in participating in such discussions the N.A.E. does not compromise the evangelical position of accepting the authority of the Scriptures nor does it identify itself with those who deny that authority."

Thanks to General Superintendent Benner for his description of Ireland's Vale of Avoca in the *Herald of Holiness* for the inspiration of these lines.

Divine Vale of Avoca



*O divine Vale of Avoca,
Sacred cloister of the soul
Where we speak with God, our Maker,
And in Christ we are made whole!
With clean heart and renewed spirit
We are ready for life's race,
Given strength for ev'ry trial—
A bestowal of His grace!*

*Through life's maze of shade and
shadows
Streams the sunshine of God's love,
Till we are constrained to worship
Christ, the Son, in heav'n above;
And to make Him Lord and Master
Of our lives in this earth-race,
Telling of so great salvation
And of His redeeming grace!*

*And divine Vale of Avoca
Is a blessed trysting place,
'Neath the leafy boughs of mercy
Where a sinner, saved by grace,
Bares his soul to God, the Father,
In this sanctum of the blest;
As a child, asks His compassion,
And finds there that perfect rest!*

*In divine Vale of Avoca
Christian knows a sure retreat
From the turbulence of waters
When life's rivers round him meet;
For he has a blessed haven
In the Saviour's riven side,
Where he rests, free from earth's tur-
moil,
Safe in Christ, the Crucified!*

By JESSIE WHITESIDE FINKS

INDEPENDENCE DAY—July 4 / LABOR DAY—September 3

. . . and EVERY Holiday let's display



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